

THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

Vol. XXIV.]

MARCH, 1848.

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Front view of

St. Michael's Church

CHARLESTON, S. C.

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 Those persons who are indebted for "*the Gospel Messenger*" will please make payment, either personally or by mail, as it is absolutely necessary to avoid the expense of paying a collector.

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FOR THE GOSPEL MESSENGER.

THE ADDRESS OF THE BISHOP, TO THE ANNUAL CONVENTION OF THE DIOCESE OF SOUTH-CAROLINA, DELIVERED FEB. 10th, 1848.

Brethren the Presbyters, Deacons, and Laymen of the Convention :—

By the good providence of God, we are permitted to meet in this Council of the Diocese, and it is trusted, that by the merciful grace of God, we shall be enabled to do those things which we ought, and to leave undone those things which we ought not to do.

The statistics of which it is made my duty* to inform you are as follows :

I. These Churches and places were visited *canonically* :—Trinity, at Columbia, on two days ; St. John's, at Winnsboro', on three days ; Emanuel, at Landsford, and Chesterville, on three days ; Prince George's, at Georgetown ; All Saints at Waccamaw ; Prince Frederick's Chapel ; Trinity at Abbeville, on three days ; St. Paul's at Pendleton, on two days ; Christ at Greenville, on three days ; Laurens Village, on two days ; Newberry Village, on two days ; Zion Church, at Wateree ; St. Philip's, at Bradford's Springs, on two days ; Claremont, at Stateburg ; St. Mark's Chapel ; St. Thaddæus at Aiken, on two days ; Trinity, at Edgefield ; Chapel of the Cross at Bluffton ; St. Philip's, Charleston ; and St. Thomas, on five days.

These Churches and places were visited *informally* :—St. Thaddæus, twice ; Christ Church Parish, twice ; St. James', Santee ; the Poor-House, Charleston ; Anderson Village ; Summerville, three times ; St. John's Chapel, Hampstead, five times ; St. Michael's, Charleston, three times ; James' Island ; Sullivan's Island ; and St. Stephen's Chapel, Charleston.

II. The number of persons confirmed on 26 occasions, was—Of St. John's, Hampstead, 1 ; Trinity, Columbia, 14 ; Emanuel, Landsford, 3 ; St. John's, Winnsboro', 7 ; Prince George's, Georgetown, 6 ; All Saints, Waccamaw, 14 ; Prince Frederick's, 6 ; at the Poor-House 3 ; Trinity, Abbeville, 20 ; Christ, Greenville, 6 ; Laurens, 3 ; Newberry, 1 ; Zion Church, 11 ; St. Philip's, Bradford Springs, 9 ; Claremont, 3 ; St. Mark's Chapel, 1 ; St. Thaddæus, 5 ; Trinity, Edgefield, 2 ; Chapel of the Cross, 18 ; St. John's Berkley, 3 ; St. Michael's, 7 ; St. Paul's, Radcliffeboro', 9 ; Grace Church, Charleston, 3 ; St. Philip's, Charleston, 7 ; St. Thomas', 20 ; St. Stephen's Chapel, 1 ; White persons, 105 ; Persons of color, 78 ; Total, 183.

* Canon VIIIth of 1841, Section 2.

III. "The name of one received as a Candidate for Orders" is Edwin A. Wagner. The whole number of Candidates is ten—the above named; and J. G. Drayton, G. L. Platt, J. B. Seabrook, E. C. Logan, J. W. Simmons, J. D. McCullough; J. H. Elliott, A. Moore, and C. T. Bland. J. F. Lee, reported last year, as a Candidate had his name withdrawn from the list, at his own request. C. T. Bland is still at the Institution, Valle Crucis, North-Carolina. Edwin A. Wagner is at our General Theological Seminary, New-York; and the others are studying in private, under the direction, conformably to Canon X, of the "Ecclesiastical authority."

IV. "The names of those ordained" are, as Deacons: Benjamin Johnson, William Bell White Howe, and Christopher Philip Gadsden. And as Presbyters, William Otis Prentiss, Thomas Simmons Arthur, James Maxwell Pringle and Benjamin Johnson.

V. "The changes among the Clergy" are the following: The Rev. Allston Gibbes having signified to me in a letter, (which is on file,) "his renunciation of the Ministry" has been displaced from the same, in conformity to Canon 38; the Rev. R. S. Seely is the Rector of "Emanuel Church" Landsford, and I have been canonically notified of the same. He is also officiating as a Missionary in Chester and York districts; the Rev. C. P. Elliott is the Rector of St. Philip's Church, Bradford Springs, and the canonical notice of the same has been given to me; the Rev. Thomas F. Davis has been transferred from the Diocese of North-Carolina, and canonically received into this Diocese, and is officiating as Rector of Grace Church, Camden, of his election as such, I was notified; the Rev. Elijah H. Downing, late a Missionary in Kershaw district, has been transferred to the Diocese of Mississippi, and his letter of dismission "accepted" by the "Ecclesiastical authority" of that Diocese; the Rev. P. T. Keith, lately Assistant Minister of St. Michael's Church, Charleston, has been elected and is officiating as Rector of the same; the Rev. T. J. Young, lately Rector of St. John's Parish, Colleton, has been elected and is officiating as Assistant Minister of St. Michael's Church, Charleston—of both these elections, canonical notice was given to me; the Rev. T. S. Arthur lately a Missionary in Laurens district, is officiating as Rector of Christ Church, at Greenville; of his election, I was duly informed; the Rev. M. A. Curtis's letter of dismission from the Diocese of North Carolina has been "accepted" by me, and he is now Rector of Trinity Church, Society Hill; of his election I was canonically notified; the Rev. C. C. Pinckney who, some time since, in consequence of ill health, resigned the Rectorship of Christ Church, Greenville, has been I am canonically informed, elected Rector of "the Church of the Messiah" North Santee, where he is now officiating; the Rev. W. W. Spear's letter of dismission from the Diocese of Pennsylvania, has been "accepted" by me, and he is now officiating, I understand, as Rector of Grace Church, Charleston; the Rev. E. Reed, has informed me by letter, that in consequence of ill health, he has resigned the Rectorship of "the Church of the holy Trinity" at Grahamville; the Rev. B. Johnson, is officiating for a Congregation recently organized at Gillisonville; the Rev. J. W. Miles lately a Missionary at Constantinople, is officiating at St. John's Church, Col-

leton district; the Rev. Richard Graham, Presbyter, has been received into this Diocese from that of Pennsylvania, and I have been canonically informed, is elected Assistant Minister of St. Helena's Church, Beaufort; the Rev. Joseph Hunter has been received into this Diocese from that of New-York, and duly recognized as Rector of Prince Frederick's Chapel; the Rev. B. W. B. Howe, Deacon, is officiating temporarily, as Assistant to the Rector of St. John's Parish, Berkley; the Rev. L. Clement Johnson, Deacon, is officiating as the Missionary in Newberry and Laurens' districts; the Rev. R. D. Shindler, has informed me of his resignation of the Rectorship of St. Matthew's Parish. He has taken charge of an Academy at Orangeburg, and consented at my request, to act as the Missionary for that district, in which there is no other Minister of our Church; the Rev. C. P. Gadsden, Deacon, is officiating as Assistant Minister to the Rev. W. Dehon, Rector of St. Stephen's Parish, and "Trinity" and "Ephiphany" in St. John's Parish; the Rev. A. H. Cornish has removed from Trinity Church, Abbeville, to St. Paul's, Pendleton, of which I understand he has been elected the Rector.

VI. There have been examinations for Priest's Orders, 5; and for Deacons, 9; total 14,—besides one conducted by 2 Presbyters, in conformity to Canon V, 1841, section 2. Two Churches were consecrated, "Trinity" at Columbia, and "Emanuel" at Landsford. The particulars were published about the time in the "Charleston Gospel Messenger." On ten occasions, various services were held for the class of servants, (white persons being present,) namely, in Christ Church Parish, at the plantation of Mr. John Hamlin; in Prince Frederick's Parish, at Mr. A. Belin's; in St. James' Santee, at Dr. A. E. Gadsden's; in Abbeville, at Mr. J. W. Thomas'; in Pendleton, at Mrs. J. Adams'; in Sumter, at the neat Chapel provided by Col. J. Moore; in Greenville, at "Christ Church"; and at St. Thomas', at Mrs. Shoolbred's 3 times; and in Charleston, generally twice a month, at the Chapel of the School of the Diocese, which is provided with seats for blacks.

At the School, founded by this Convention, I have held religious services on Fridays, when I was in the city, and assisted in the religious instruction on several occasions. In that Chapel, there is "Evening prayer" and often a lecture on the nights of Sunday, Wednesday and Friday, and on many of these occasions I have officiated. At the meetings of the "Committee," two of the quarterly, and three extra, I was present, and assisted at the semi-annual examinations. In former addresses, there has been brought to your notice the design, the condition, the prospects of the School, and the good which it has effected, also, what advantages have resulted from similar Schools in our father-land, and in several Dioceses, of our country. And it is my painful duty again to express my deep regret, that it has not been more favored, by parents and guardians, in using it for their boys, and by an endowment, either of an annual payment, or a permanent fund, which would enable it to offer its advantages gratuitously to the poor, and, at reduced prices, to all. To take care that the heart, and not the understanding only be educated; that evil habits be prevented, and good ones formed and fostered—to guard the lessons at School

from contradicting those received at the home of piety, and from "holy Church"—to make the School-master co-operate with the parent, the sponsor, and the pastor in preparing the young for usefulness in life; peace and hope in death, and happiness in time and in eternity; surely these are important purposes. Surely a Christian School for our children is a vital interest of the Church, and of the country. In this good work, this Convention has made some progress. In humble dependance on the providence and grace of God, let us endeavor to carry it on to perfection.

The interest which the Church of England entertains on this subject is marked by three of her Canons,* in which all School-masters" are forbidden to teach "without license" and required to subscribe to the Book of Common Prayer and the 39 Articles, to be of a sober and honest conversation, and "to have a right understanding of God's true religion"—and a preference is declared for such Schoolmasters as are Clergymen; and "the duty of Schoolmasters" is stated to be, to teach the children the Catechism; and upon certain holy and festival days "to bring them to the Church, and there see them quietly and soberly "behave themselves, and to examine them at times convenient after "their return, what they have borne away "of the Sermon," and "at "other times, to train them up with such sentences of holy Scripture "as shall be most expedient to induce them to all godliness."

For intellectual education, the United States, our own State, and our city have made liberal appropriations. Without such, many Colleges and Schools could never have been founded, and if the government patronage was withdrawn, they would perish instantly. In Villages, the Schools are kept up, by associations who furnish a room rent free, and give a pledge that their children shall go to no other School. Will not the Church, according to her ability, found Seminaries and help them? The continuance of our School, with any degree of efficiency, depends upon the members of our Church, assisting to meet its moderate expenses. The Tuition payment is quite insufficient. "Churchmen" do contribute to the cause of Christian education in China, in Africa, in Greece, and in several States of our Union. Will they not do as much, or more for this holy, and benevolent, and patriotic purpose in *their own Diocese*? I will not allow myself to doubt it, and yet it is a fact, that two of our Parochial Schools have become extinct, and that the School of the Diocese has but a most limited patronage. Let us hope that the mind and heart will be soon awakened on this subject, and that Christian Schools, wherein not literature and science, and art only, but Christianity also, is taught and practised, will be multiplied and used by Churchmen without exception.

At the Annual Meeting of our "Advancement Society" I was present, also, at the Meetings of the Board of Trustees, when I was in the city.

At the Anniversary Meeting of the "Episcopal Female Bible, Prayer-book and Tract Society," I presided. They have circulated many useful Tracts, and been still more useful, by supplying the poor with copies of the Bible, and "the Book of Common Prayer." They

* Canon 77, 78, and 79.

have lately, had reprinted for the second time a valuable Tract from Archbishop Seeker's Sermons on "the Duties of the Sick." The Tracts which they purchase, are submitted to me before they are circulated, and I have had to read many of them.

The venerable "Society for the Relief of the Widows and Orphans" of our Clergy, had its anniversary festival as usual, at which, I regret (being absent at the General Convention,) I could not be present.

The Board of Trustees for "the Relief of aged and infirm Clergy, have been engaged as on former years in their charitable work. I regret to have to repeat, that the recommendation of the Convention as to the collection on "Thanksgiving day" has been complied with by comparatively very few of our Congregations. In a few years many may need this assistance, and it is wise to provide in season, for so probable a contingency. After this remark had been penned, the very gratifying intelligence was received, of the bequest by the late Francis Withers, Esq. of the large amount of \$20,000, the interest to be applied to "the Relief of Disabled Clergy of this Diocese." It will be permitted me to express the opinion, that there could scarcely be a more judicious appropriation—one better adapted to advance the Church of the worthy Testator's vows and affections, and to benefit by its example, the whole community. The venerable deceased was a liberal benefactor, as is well known, of the Society which provides for the Widows of our Clergy, and their fatherless children, and to it, he has also bequeathed the sum of \$5,000. Assuredly he is entitled to be regarded as a special human comforter of the Ministers of his Lord and Church, in the day of their necessity, sickness, old age, and death.

At the Annual Celebration of the Sunday Schools in Charleston, I presided; and after "Evening prayer," there was an address by the Rector of St. Thomas', Rev. E. Phillip's.

For the occasion of "the Thanksgiving and Prayer day," appointed by the Governor of this State, an order of services was prepared, and distributed by me—and a "circular" to the Clergy recommending a collection for Missions, it having been requested by the "Board of Missions" appointed by our General Convention—also, the condensed report of the State of this Diocese, recommended in Canon 8, 1841. I have also had printed from a copy prepared in England, a certificate to be given to baptized persons, on which are the date and place of the Baptism, and many texts setting forth their high privileges, and solemnly pledged duties.

For Missions within South-Carolina, there was placed in my hands

By Miss Pinckney and Mrs. Izard,	- - - - -	\$100 00
" Rev. Mr. Converse,	- - - - -	15 00
Designated by the Donors,	- - - - -	115 00
" A gentleman of Columbia,	- - - - -	15 00
" The Miss P's of St. Michael's,	- - - - -	7 28
Undesignated,	- - - - -	22 28
" Columbia,	- - - - -	110 00
" St. Helena's Island,	- - - - -	35 00
" St. Philip's, Charleston.	- - - - -	22 50
Designated by the Donors,	- - - - -	167 50

From Columbia,	8 50
" St. Philip's, Charleston,	228 25
" Georgetown,	10 00
" Edgefield,	20 00
" St. John's, Berkley,	5 00
" Camden,	84 00
" Waccamaw,	20 00
" Upper St. John's and St. Stephen's,	75 00
" Greenville,	8 00
" Stateburg,	30 00
" St. Stephen's Missionary Lecture, Charleston,	9 50
" St. Matthew's,	14 00
Undesignated,	<hr/> 512 25

The whole amount was contributed by six individuals and 13 Congregations. The remaining 35 have not yet contributed to this fund, this year.

From the amount not designated, there was paid for the Mission:

St. Stephen's and St. John's, Charleston, to aid the Ladies' {	75 00
Missionary Society,	}
Newberry District,	120 00
To several Upper Districts,	25 00
St. James', Goosecreek,	43 50
Kershaw District,	50 00
Sullivan's Island in winter,	45 00
Rail Road Ticket for 6 months,	30 00
	<hr/> 393 50

The Congregations (48 in number) and many individuals have *doubtless* contributed to Missions out of the State, and to Missions in it, under the direction of Clergymen or Societies, in particular the "Charleston Ladies Missionary Society," and "the Society for the Advancement of Christianity in South-Carolina." There are only 15 Missionaries in this Diocese. In 10 of the districts in South-Carolina, there is not a single Minister of our Church, and in the remaining 19, (especially when we recollect the large population of the laboring class,) it is evident there is room for many Missionaries. May I not then reasonably request, that the Members of this Convention will use their influence, to prevent the greater portion of the contributions of the benevolent, being diverted from the Missions at home, under the erroneous impression, that the claims abroad are more pressing, or in any respect entitled to a preference. Let Churches, and Ministers, and Parochial Schools, and Bibles, and Prayer-books for distribution, be multiplied in South-Carolina, and the result would ultimately advance Missions in our sister States, and in foreign lands far more than they can, by the present method of scattering our resources, now here, now there—planting a Mission and before it has taken root, abandoning it. The Missionaries near us, it must be permitted me to add, are not adequately maintained, and thus they are discouraged, and compelled to give more or less of their time and attention to secular employments.

In the hope that, under the blessing of God, the sense of the obligation of promoting Missions, might be awakened or deepened, a statement of the condition, and prospects of the Missions under the direction of our branch of the Church has been prepared, and read by

me at "the Monthly Missionary Lecture," commenced by my respected predecessor in 1834, at St. Stephen's Chapel. The correspondence of our Missionaries diocesan, domestic, and foreign, has been read in an abridged form, and though it is highly interesting, the result, either in the form of increase of the number of hearers, or of the collection, has not been encouraging. But we ever have the consolation: "If the work be of God, (as we humbly trust it is,) it cannot come to nought." It is with the same view, in part at least, that is to increase the interest in the advancement of the Church, that much of my time is given to assist in keeping up the Monthly Periodical of the Diocese the "Gospel Messenger." The usefulness, nay, the almost necessity of such a publication, as the medium of correspondence with different localities in the Diocese—as the depository of Church papers—as an intelligencer of Gospel news—and as a defender, and teacher for the Church has been often brought to your notice, and I have now only to repeat the wish, and the hope, that it might have more contributors, readers, and subscribers.

The official duties in which I have been engaged beyond the limits of the Diocese, are as follows:

In February and March, for about four weeks, being on a visit to near relatives in Florida, by consent of the provisional Bishop of that Diocese, I officiated at Tallahassee; Monticello; the Cross Roads; and 2 plantations in Jefferson county, on 23 occasions; baptized 3 adults, and 7 infants, and administered the holy Communion 3 times. March 21st, at St. Paul's, Augusta, (G.) by request of the Rector, and the previous consent of the Bishop, I read "Morning prayer" and in the "Evening" preached. October 3d, being on a visit to a relative at Hartford, Connecticut, in St. John's Church, I assisted the Bishop, and the Rector in the holy Communion, and in the "Evening" preached.

At the General Convention, in New-York, on twenty days, from October 6th to the 23d, inclusive, (Sundays excepted,) I was present. On Sunday the 10th, at the temporary house, for "Christ Church," I preached. On Sunday 17th, at the Church of "the Annunciation," I administered the Lord's Supper. On Sunday the 24th, at "the Church of the holy Communion," I preached; and on Sunday the 31st, at the City of Washington, I preached.

At the Triennial Meeting of the "Domestic and Foreign Missionary Society,"* and the many meetings, of "the Board of Missions" held in October, I was, with few exceptions present, also at the "Meeting of the Board of Trustees of the General Theological Seminary," and of the managers of the "General Protestant Episcopal Sunday School Union."[†]

The number of miles travelled by me, is 5,481. The number of letters received, most of which, required answers, was 321. My official expenditures, amounted to \$1,281,94 $\frac{3}{4}$ cts. The balance will be applied to sustain the School of the Diocese, viz: \$218,5 $\frac{1}{4}$ cts.

* In the Service of this Society are 100, and of the Diocesan Missionary Institutions 250 Missionaries, including the 15 in South-Carolina.

[†] Other particulars are published in extracts from my Journal in the *Gospel Messenger*.

The statement of receipts and disbursements is on the table for inspection. It will be seen, that in the items are included payments for sustaining institutions, deemed necessary to the welfare of the Diocese, and in danger of languishing or dying.

In reviewing the state of the Diocese, there is brought to recollection, a frequent, it is feared, an increasing neglect of the venerable custom, (which may be traced even to Hebrew times), commonly called "Churching." In our branch of the Church, though not in the Church of England, as will be seen in the first Rubric in the office for "the Thanksgiving of women," the service may be reduced to a single formulary. I am satisfied, that, on reflection, after reading what liturgical commentators have stated respecting it, that no pious female will consent to leave it undone. Where it is regarded "the accustomed offering" so significant, referred to in the final Rubric, is too generally disregarded. Let me indulge the hope, that this suggestion will not be in vain.

Let me ask also, if in our Congregations generally, another immemorial usage of the Church Catholic, enjoined on the Church of England in her 18th Canon, is not growing into disuse, to which this reference was made in the Charge, 1846, "bowing at the name of Jesus "when repeating the Creeds—an act of reverence suggested by holy "Scripture (Phil. 2 : 10.) so becoming; so adapted to affect one's own "devout feelings, and even those of mere spectators, (if any there be) "so decided a recognition of our faith in his divine nature, and so "seasonable in an age and land, where the denial of it is too often "heard."

It is too generally forgotten, that the Lord and his Church teach, and move, not only by words, but by signs, address the mind and the heart, not only through the ears, but through the eyes also; declare truth and duty as by language, so also, by ceremonies, and therefore our Mother Church in the Canon referred to enjoins: "All due reverence "is to be used, in the time of Divine Service, and of every part thereof; "All manner of persons then present, shall reverently *kneel* upon their "knees when the general confession, litany, and other prayers are "read—saying audibly with the Ministers the answers appointed; "testifying by these outward ceremonies and gestures, their inward "humility, Christian resolution, and due acknowledgment, that the "Lord Jesus Christ, the true Eternal Son of God, is the only Saviour of "the world, in whom alone all the mercies, graces, and promises of "God to all mankind, for this life, and the life to come, are fully and "wholly comprised." In this connection, regret is expressed for the disuse, by many, of the reverential custom of silent prayer before and after Service.

The increasing neglect of ancient useful customs, is further seen in the omission of the public catechizing in the Church by many pastors—and the preference even where pastoral catechizing is not omitted, given to the Sunday School conducted chiefly, if not wholly by Lay persons. The usefulness of a Sunday School on the plan of the benevolent founder in Great Britain, or of introducing into it, more especially for religious teaching, the children of those who are not of

the class of the poor is not questioned. But to give it the preference over what may be properly called, the School of the pastor—to make that the substitute for this, to set aside the catechizing openly in the Church by the Minister, or to prefer to it the Sunday School; to bring your children stately to this, and only occasionally, if at all to that. Such a course of proceeding, becoming every day more and more prevalent, is altogether wrong. The pastor is divinely authorized, and enjoined to feed with the pure milk of the word, the lambs of the flock. The Catechists or Sunday School Teachers, ought to be merely his Assistants, acting under his direction and control, and never his substitutes. From the report respecting this Diocese made to the last General Convention, it appears in our *Sunday Schools*, there were, within the last three years 1,554 Scholars, but in the *Pastoral School*, that is of the catechized, only 1,081. This comparison certainly indicates an existing preference for the former.

In conclusion, I refer to a topic, which concerns not exclusively or chiefly certain classes of persons, or one of the sexes; the worshipper in Church, and the parent, the sponsor, the child, but *all persons*, at all times, in all places; a topic familiar indeed, but important, beyond all comparison; it is, the spiritual state of the Diocese; the state of each individual in it, *as respects the care and welfare of the soul*; the paramount business of the life that now is; the practical recollection, that earth is the scene of probation; that here we have no abiding place, and are bound by our solemn vows to seek a better, and a never ending inheritance. Brethren, "The time is short. It remaineth, that they "that weep, be as though they wept not; and they that rejoice, as "though they rejoiced not; and they that buy, as though they pos- "sessed not; for the fashion of this world passeth away." Do we remember these things? Are we using this world, as not abusing it? Are our thoughts, our affections, our employments, our exertions limited by this perishing state of things; by our physical and intellectual nature; or are they such as become our moral nature; as become creatures who have souls destined to immortality in misery, or in glory? Are we laying up treasures in heaven? Are we seeking the honor which cometh of God? Have we the desire, the aspiration, for those pleasures which are at his right hand? "Where your treasure is, there will your heart be also." Are you preparing to meet your God at death which is near, and the judgment which cometh after? "Are "your loins girded, and your lights burning; and ye yourselves, like "unto men that wait for their Lord. Blessed are those servants whom "the Lord when he cometh shall find watching; and if he shall come "in the second watch, or come in the third watch, and find them so, "blessed are those servants."—Amen!

"O my Saviour! let me not profess to follow thee, without complying with the *terms*, which thou requirest of them, that desire to do "sincerely."—*Selected.*

FOR THE GOSPEL MESSENGER.

CASE OF DR. HAMPDEN, BISHOP ELECT OF HEREFORD.

We, in this country, have heard the general objection to his consecration, viz: unsoundness in the faith. We have heard some, if not all, of the grounds of this objection, and know that many men illustrious for their piety, intelligence, learning and station, deem these grounds amply sufficient, and have assumed the responsibility of a solemn remonstrance.

Recently we have received a copy of Dr. Hampden's argument for himself. On *that*, or rather on a part of that defence, a few remarks are offered. I quote "I have ever taught that a deferential respect "to the authority of the Church, as it is laid down, and explained in "the formularies of our Church was most incumbent on Christians." This is very cautiously worded, and the use of the word Christians instead of members of the Church, is significant. It seems to me to imply that deferential respect to the authority of the Church is due just as much by all Christians, as it is by the members of that Church. This is not a tenable position. And it may, and probably is one of the objections to Dr. H., that he holds the authority of the Church *of his vows* is no more hindering on him, than it is on any Christian, or in other words, that the Church can claim obedience from her members only, so far as those members, in common with all who profess and call themselves Christians, recognize direct, not merely implied *Scriptural* authority for her acts. But such an opinion is plainly contradicted by our XXth Article, which declares that "the Church hath authority in controversies of faith," and that it has authority "to enforce" its laws provided they be not "against the same," although they may be "*besides* the same" that is, in a case not provided for by holy Scripture, and provided also, that she does not make assent to her interpretations "necessary to salvation." Again a priest in our Church has pledged himself "to minister the doctrine &c. of Christ, as this Church hath received the same" and therefore "the deferential respect" to the authority of the Church incumbent on his part, is not the same as that "incumbent on all Christians." Even the private member is bound by the authority of the Church, and much more a Minister, in a degree which cannot be predicated of Christians in general. To say the least, Dr. H. has written loosely here, and if ever he should have been explicit, unambiguous, it might have been expected, at a crisis like this.

Again, I quote "Many of those who are now objecting to me" (are) "ascribing to the Church—an absolute authority for propounding "matters of faith, and requiring its decisions to be received with "unquestioning submission by its members." Does Dr. H. admit, that the Church has authority for propounding matters of faith, under the two limitations specified in the XXth Article? Does he admit, that a Presbyter is bound to minister the doctrine of Christ as this Church hath received the same? Does he admit, that "its (the Church's) decisions, under two limitations laid down in the XXth Article are "to be received with unquestioning submission by its members."

If so, we have no controversy with him. But here we again complain, he has not on this solemn occasion, been definite. And the word "absolute" is brought in, so far as we can see, unnecessarily, (we do not wish to say disingenerously—to please the mass) for who of our Clergy or Laity desires to elevate the authority of the Church above the standard of our XXth Article? And who asks for her anything approaching even the shadow of "absolute," that is, infallible authority?

Again he writes, "The Church in their view is—the authoritative interpreter of Scripture without which, Scripture is conceived by "them to speak an uncertain sense." The Church is "the authoritative interpreter of Scripture" under the limitations of the XXth Article. Scripture is conceived to speak an uncertain sense, that is a sense which some members interpret one way, and some another way, otherwise, there would have been no occasion ever to refer to the "authority of the Church in controversies of faith." Otherwise there would have been no occasion for this XXth Article, and no occasion for the ordination vow of the Priest, viz: to "minister the doctrine and sacraments and discipline of Christ, as *this Church hath received the same.*" Does Dr. H. object to this vow, and to that Article? The sentence quoted above looks very like it.

He writes "Unless it (the Church) can pronounce infallibly, "how can the Christian be required to receive its decisions as divine truths "obligatory on his faith?" Answer. No one contends for infallibility in our branch of the Church. And yet that same branch, requires the Clergy to receive its decisions, yea "to minister the doctrine as this Church hath received the same," and teaches that she "hath authority in controversies of faith." But, perhaps Dr. Hampden may say, these Church decisions are not "obligatory on his faith." The XXth Article says differently, with two, and only two exceptions, viz: that they be not contrary to God's word written, and that they be not enforced "for necessity of salvation." But suppose the decisions of the Church are not contrary to God's word, but only "beside it" for example, that the "Sacrament of baptism" is the matter alluded to in 3d chapter of St. John, for so the Church declares in the exhortation in the office for adult baptism—and again the Church decides, that her members shall observe fasts, (as Lent) and festivals (as Christmas Easter, &c.) Without doubt these decisions are binding on the faith and practice of the Churchman. If any one is so dissatisfied with these decisions, that he cannot conform to them—his remedy is to leave the Church. While he remains a member he is bound to receive its decisions, whether as to faith or practice, to doctrine or discipline, and if he is a Minister, he was solemnly pledged at his ordination, to act according to those decisions.

Again, I quote, "It (that is, a system which Dr. Hampden approves) "holds up the authority of Scripture over that of the Church in all "questions of doctrine." Who does not? We think Dr. H. is here contending with a man of straw of his own creation. But there are "controversies of faith," and the real question is, who shall decide what is the sense of Scripture. Shall it be left to each man's private judgment (as the sects do—the Swedenborgians—the Mormons, the Chrystians, &c. &c.) or shall the Church Catholic be

consulted and her decisions, as embodied in her creeds and other formularies, be abided by. *That* is the question, and it does seem to us that it is dodged in the quotation above.

Again we quote: "Their animosity [is] against any confession of "faith, which claims to be simply scriptural in its authority." We doubt, whether there are any persons in our Church who object to a "*scriptural* confession of faith" but *simply* scriptural is another matter. The good Churchman yields his "private judgment" to that of the Church Catholic, and therefore receives the creeds to which Unitarians and others object, because, as they say, they are not *simply* scriptural—they embody the sense of the Church as to disputed texts—they contain the decisions of the Church as to "controversies of faith" which have existed and continue to exist.

Once more we quote: "This class of Theologians—require that "all doctrines should be drawn from Scripture." Who in our Church does not? But while some rely exclusively on their fallible "private judgment," there are others, and we believe a large majority who desire to be instructed by that Church of which holy Scripture hath said "Hear the Church," and they cordially and thankfully acquiesce in her views of truth and duty. If they did not, consistently, they would leave it, and throw themselves in the ocean of Sectarianism, where each man "hath a doctrine, an interpretation." 1 Cor. xiv: 26,

DISCRIMINATION.

NOTICES OF NEW PUBLICATIONS.

In Preparation for the Press: Expositions of obscure passages of the Holy Scriptures, according to the Method of Exposition of the Lord Jesus Christ, of St. Paul, and of the Primitive Church; made with diligent reference to the Original Tongues: By William Wilmot Hall, Esq., of the Bar of the Court of Appeals of Maryland, and of the Supreme Court of the United States.—"Search the Scriptures." In two Vols. Octavo.—It is gratifying to notice that Laymen of ability and learning, and some in high station or condition, who comparatively have least command of their time, are giving themselves to the study of the noblest of sciences, that which treats, of God, and moral truth and human duty.

The pamphlet before us, is merely a promise of a large work, and a specimen of the "Expositions" on one class of texts, those which relate to the authority and duties of Ecclesiastical rulers, and the obedience of the people committed to their charge. The extracts we make from the preface will give our readers some idea of what they may expect from this work. "It is universally admitted, that "almost every page of the Holy Scriptures is replete with figures." Throughout the work, the author has applied one great rule of construction, which he has found to be a *master-key*. It is founded on the following postulate: viz—That every obscure word is to be understood either *literally* or *figuratively*. The rule, of which this axiom is the essence, may be thus stated: when the words of a sentence, taken *literally*, do

not make sense or meaning; or when the literal meaning is *frivolous*; or, a mere truism; or, palpably unworthy of a revelation of God; we ought to search for a *figurative* meaning. If a figurative meaning, liable to no one of these objections, and applicable to the word in other passages of Scripture, can be found, it ought to be adopted. This rule of construction is so simple, so consonant to reason, so conformable to the axiom on which it is founded, that it needs only to be stated, to ensure its universal admission. Due attention has been paid to the other canons of construction, also, which have received the sanction of the great masters of interpretation. But, can it be believed that discoveries of such magnitude are made now, for the first time, after having escaped the sagacity of the world during so many ages? The author does not claim to be a *discoverer*, except in a qualified sense. He claims to be, merely a *restorer* of lost knowledge, which was possessed by the Jewish Church, from the giving of the law at Mount Sinai; and, by the Christian Church during the first six centuries. He disclaims all new doctrines and interpretations; and trusts that he will make good the pretensions of his title-page to the method of exposition of the primitive Church."...."I will now prove, by authorities that cannot err, the soundness of the method proposed. At 1 Cor. ix. 9. St. Paul says: "For, it is written in the law of Moses: Thou shalt not muzzle the ox that treadeth out the corn." The Apostle, expounding this passage, ridicules the *literal* interpretation of it: "Doth God take care for oxen?" 10 v. or, doth he not say it, altogether, for the sake of us (ecclesiastics?) Thus, he expounds the word *ox*, not *literally*, but *figuratively*, as meaning ecclesiastics. And this necessarily implies a like figurative meaning of the word which literally means—*treadeth out*. Otherwise, the sentence would mean—the ecclesiastic that treadeth out the corn; which would be nonsense. Now, can the word "muzzle" be understood *literally*? Thou shalt not muzzle the ecclesiastic, &c. which were absurd."...."And here it is proper that I should state my manner of proceeding to discover the figurative meaning of passages which, I find, must be understood figuratively. Having found, in a concordance, the word in question, I try, successively, various meanings by the test of the various *figurative* passages which the author has cited. If the proposed meaning be not applicable in *all* of them, it is rejected; and another is tried in the same manner. And so, *toties quoties*; the test passages being carefully examined in the original tongue, when there is reason to doubt the accuracy of the translation."...."I may properly remark that the work exhibits the *Bishop* and the *Episcopal authority in bold relief*. That it summarily, and effectually settles the question of Presbyterian ordination, and Church government; the Calvinistic doctrine of election and reprobation, &c.".....

"It would seem scarcely necessary to say that the figurative method of exposition which I adopt, does not profess to affect the sense of the *whole* of the Scriptures. Though the work is the labor of eleven years of intense application, it is not yet ready for the press; the author being unable, at present, by reason of his pecuniary necessities, to devote the necessary time to the thorough revision of it. He hopes, however, when that impediment shall have been removed, to return to

the accomplishment of the task, with all the ardor which advanced years and increasing infirmities shall have left him.

Thus much it was proper to say by way of apology for the publication of the "extracts" contained in this pamphlet. In conclusion, it is impossible for a man of unprejudiced mind, to examine the work carefully, without arriving at the conclusion that it will enable the Church to triumph over all her enemies."

The True Catholic for December, 1847.—This monthly, in reasoning, in learning, and in spirit, is far ahead of its co-temporaries. It has all the depth of a quarterly, but there are advantages in issuing it at short intervals, for it will be more generally read, and the master minds, if they once look into it, will decide that it has claims on them, although it be not a volume, and not a professed review. The review of Rev. Mr. Bushnell on Christian nurture is especially able, and our extract will both instruct and invite to the perusal of the whole. "Every father from Clement of Rome and Ignatius, as far as the line runs—they hesitate not to call baptism, regeneration, unction, illumination, salvation, a seal of the Lord, a gift of CHRIST, a consecration, an initiation, a glory. Devoutly, as we have read the speculations and theories of one trained under a most false system, and by GOD's grace just extricating himself from some of its deepest shades, so that he sees men as it were trees walking; devoutly have we thanked GOD, that He has not left us to our own mere guidance: that He has permitted us in our Church to retain, strongly and unequivocally stated, that doctrine in which the saints of old reared up those glorious models of holiness and purity: that He has surrounded us with the visible system of the living Church, creeds, sacraments, priesthood, liturgy: that underlying all our privileges is holy baptism: not a formal badge, which makes us members of a formal body, but the very washing of regeneration, wherein we were made members of CHRIST, children of GOD and inheritors of the Kingdom of heaven. It is useless to enter in detail into Dr. Bushnell's objection against the Doctrine of Baptismal Regeneration. He appeals to the Fathers for the fact that there was such a doctrine, but gives a view of it, which could have originated only with one trained in Puritanism. We appeal to the Fathers for fact and doctrine too. He makes Baptism a form, we a reality. He nullifies CHRIST's words, we accept them. Let him once come to this ground, and his array of difficulties about sacramental grace, and sponsors, and the intervention of the priest, will vanish like morning mist. Till he does come to it, these objections will seem to him unanswerable. We close this part of our review with an extract from Mr. Sewell which may answer we think, some of the painful speculations on p. 202. "We are not told [by the Church] that if we do right we shall become new creatures, but are pronounced regenerate already, whatever regeneration means; we are not urged to procure admission into the society of the Church, but are declared to be already grafted into its body: we are not told of everlasting salvation as something future, but are already described as heirs of it. And if you will attentively examine the language of St. Paul wherever he speaks of the blessings of baptism, you will find that he uses

the past tense. The very things which a heathen moralist would most desire, such as the mortification of the flesh, the death unto sin, the creation of a new spirit within us, the enlightenment of the mind, the admission into a noble spiritual polity, the cleansing of the conscience, the forgiveness of sins, restoration to the favor of God, and union with his nature, all these are described in the Bible as given in baptism already. It is something past and done. And the subsequent struggle, for struggle it is, is to defend what we have received, to secure ourselves from falling from the high estate in which we have been placed. And the pain, and grief, and fear, necessarily attending such a struggle in the face of a deadly and powerful enemy, will not be the vague unsatisfied yearnings of the imagination for a distant good, but the bitter remorse and anxiety for the loss [in part or whole,] of a treasure once possessed. I repeat the distinction again and again, because it is of vital importance. It is the grand separation, between Christian and heathen Ethics."

The history of the Baptists in this, and of the Methodists in a former number, are brief, but contain all the material facts: From the article on "Private interpretation" we make this valuable quotation: "The interpretation of the Church is then to prevail until it can be confuted by clear texts of Scripture, and until those texts can be shewn by collation with all the other parts of Scripture, to be no where limited or interpreted by other texts, into accordance with the doctrines of the Church. The private interpreter who undertakes the task of contending with the Church upon these terms, undertakes what few are able to perform,—to understand the whole scope of Holy Scripture. He who does not feel himself able to do this, will at least find it modest and prudent to submit to the decision of the Church. He who fancies that he does feel himself equal to the task, will probably be found to be, by others, if not by himself, neither modest nor prudent at all. But what is the interpretation of the Church, and how is it to be known? Church History, Councils and Fathers, taken together, furnish no small volume of reading, and that moreover, in languages not universally understood; it is not every one who is competent to seek among them for the doctrine of the Church. But it is Providentially not necessary that any body should do so. The ancient creeds have the sanction of the Church always and every where, and as far as they extend, constitute her doctrine. He who interprets the Scripture in a sense which conflicts with these creeds must know that he is departing from the sense of the Church, and setting up his own private interpretation against her teaching. A Socinian collects together a parcel of texts relating to the humanity of our Lord, and readily proves Him to have been a man. Then assuming that because He was a man He must be just such a man as other men; he brings abundance of philosophical arguments to prove that it is impossible for a man to be God, and concludes by demanding an express text, declaring that our Blessed Lord was God. If any texts are produced, he says that they are not explicit enough, and invents some interpretation of them which will agree with the interpretation he has given to the texts in which he is spoken of as man. But we find in the Nicene Creed that our Lord is

spoken of as "very GOD of very GOD, begotten not made, being of one substance with the Father, by Whom all things were made." Here we have the Church doctrine upon the subject, and to that doctrine we are to adhere, and not to any man's private interpretation. So in an instance already adverted to, we find men contending that justification, that is remission of sins, is not consigned in Baptism. They rely on the texts which attribute justification to faith, and they produce rationalistic arguments to shew that there is no fitness in water to wash away sin, and therefore all that is said about Baptism in the Bible must be figures and metaphors, meaning not, like other figures and metaphors, something expressed in a mode not usual, but nothing at all. For that in fact is the sense in which the word figures and metaphors are often used. The plain sense of a text frets a man, he calls it figurative; but when he comes to explain what the figurative meaning is, he makes it no meaning at all. But when we find the creed declaring that there is "one Baptism for the remission of sins," we have the doctrine of the Church on that subject."...."The creeds cannot then be thrust aside as things of no consequence. They must be got rid of in some other way. The mode which has been lately called the non-natural sense, has been extensively adopted for that purpose. Thus for instance the creeds speak of the Catholic Church. The natural sense of this especially when expanded into "One Catholic and Apostolic Church," is that one Body of believers who are united under one Head in one faith, and receive the same Sacraments from the same Apostolic ministry. And not only is this the natural sense of those expressions, but it is well known that it was the only sense which they bore at the time at which they were used. Nobody doubted then that sectarians or schismatics or heretics, who refused, or had been refused, the Communion of the Church, had ceased to belong to that Body. Nor did any one doubt that that Body was a visible one, composed of visible living men, distinguished from other men, not by an invisible relation to GOD or to each other, but by a visible Communion with each other in the same Sacraments, administered by the hands of the same ministry. A ministry whose oneness consisted in deriving its existence and authority from one source, that is from CHRIST, through his Apostles. Yet in the face of this, two non-natural senses have been invented, between which men dodge, as one or the other seems, for the moment, most tenable against the argument with which they are pressed. Sometimes the Church is an invisible Body, composed of those who have fallen asleep in CHRIST, and those who will hereafter be admitted to join their number, without reference to the fact of their having been, or not having been, in visible connexion with any visible Body upon earth. Sometimes she is not a Body at all, but a mere figure of speech, which means a collection of all sorts of sects or collections of people, who hold what they have agreed among themselves to call orthodox opinions. But to receive a document in a non-natural sense, is to receive it in a sense in which it is not delivered, that is not to receive it at all. We must, therefore, endeavor to ascertain the natural sense of the creeds."

Historical Notices of St. James' Parish, Wilmington, No. Ca., by Rev. R. B. Drane, 1843.—This book, while it must peculiarly interest the members of the Congregation, is instructive and interesting to all Churchmen, we might say “to all who profess and call themselves Christians.” It shows what ought to be, what can, and what has been done in the best of causes, and the information is so useful, and so gratifying, that the reader cannot but wish he had similar notices of all the Parishes in our land. It enters into detail, but not too much so, and the reflections are natural and adapted to be very useful. The motto is admirable.

“I love the Church, the holy Church,
That o'er our life presides,
The birth, the bridal, and the grave,
And many an hour besides!
Be mine through life to live in her,
And when the Lord shall call,
To die in her, the spouse of Christ,
The mother of us all.”

CHRISTIAN BALLADS.

Facts—“Among the curious things found in this pirate* was a painting of Christ, in one of the scenes of the passion, as described by St. Matthew in the xxvii chapter, 27th, 28th and 29th verses. This painting is still preserved in the Vestry room of the Church, and has been pronounced by some, who are judges in such matters, to be a work of considerable merit.”....The English Society for propagating the gospel—“the history from the year 1701, when it first came into existence, up to the American Revolution, which put a stop to its benevolent operations, is the history of the establishment and progress of the Church in this country. “Of its extraordinary efficiency,” it has been justly said, “some approach to a correct opinion may be formed from the fact, that when it began its operations in the American colonies, it found but five churches; and when compelled by the war of the Revolution to close them, it left us with two hundred and fifty.” From the Report of the Society in 1842, its receipts were nearly 400,000 dollars, and its expenditures in the same year amounted to about 480,000 dollars.”....“In 1832, an eligible lot was purchased and a comfortable Rectory provided for the minister. For this very important measure, the Parish is indebted almost entirely to a Sewing Society among the ladies of the congregation—an association, which, through a series of years, has scattered its benefactions with a liberal hand over every part of the Diocese.”....“This Society was incorporated in 1833–4, by the Legislature of North Carolina, and authorized to hold property. Upon the lot which they purchased near the Church, a commodious Hall for the purpose of a Free School, was subsequently erected by the joint munificence of the Hon. E. B. Dudley and P. K. Dickinson, Esq., and presented to the Society. The avails of their labours, (working one afternoon each week) from 1822, when the Society was formed, up to the 1st May, 1843, amounted to nearly \$4,500.”....In this Parish, and it is well worthy of imitation in all Parishes there is “an association for the education of poor children.”

* A piratical vessel, captured in 1740 by the inhabitants of Cape Fear.

A Letter to a Methodist by a Presbyter of the Diocese of Maryland.
The 3d Edition. 1847.—They who have not read Southey's life of Wesley, will obtain valuable *information* as to the origin and principles of Methodism, and a better exposition of the errors of that modern system than is to be had in Southey, or perhaps any where. The extracts we make are mere specimens of the facts, and the reasoning in this Tract. “If Wesley had authority to ordain Dr. Coke a *Bishop*, then it is conceded that the Methodists have a lawful ministry and lawful sacraments; but if Wesley had no such *authority* to ordain him, then his ordination of Dr. Coke was a nullity, and the Methodists have neither a *lawful* ministry, nor *lawful* sacraments.”....“If Wesley were a *Bishop*, because he was a *Presbyter*, then Dr. Coke must also have been a *Bishop*, since *he* was a *Presbyter* when Wesley “laid his hands on him.” And if Dr. Coke was already a Bishop, what did Wesley make him by ordaining him? Not a Bishop, surely; for he was one already, if Presbyters and Bishops be the *same order*! What then? He must have made him an officer higher than a Bishop—an officer unknown to the Church of God! Besides, if Dr. Coke, being a Presbyter, was, *therefore*, a Bishop, he had the *same right* to ordain Wesley, as Wesley had to ordain him!”

This point, that Wesley had no such authority to ordain, I have fully proved, by showing,—“1. That it was not *born* with him; 2. That he did not obtain it from any *temporal* power; 3. That it was not conferred on him at his *ordination* by the Bishops of the Church of England; 4. That he did not *ordain* Dr. Coke a Bishop, because if Bishop and Presbyter be the *same order*, Dr. Coke was already a Bishop *without Wesley's ordination*—Dr. Coke being a Presbyter of the Church of England; 5. That Wesley had no “providential call” to ordain.”

This, sir, would be sufficient; but I have proved far more than this: I have proved,—“1. That Wesley did not “ordain” Dr. Coke a *Bishop*, but only “appointed” him a “Superintendent” of the Methodist Society; 2. That in “appointing” him a Superintendent, Wesley did not ordain him a *Bishop*; 3. That the Methodist Conference did not for several years receive Coke and Asbury as *Bishops*, but only as Superintendents; 4. That Wesley denied (in his letter to Asbury) that *he* was a Bishop; 5. That Wesley denied (in the same letter) that *Asbury* was a Bishop; 6. That Dr. Coke, by his applying to Bishop Seabury to ordain him a *Bishop*, admits that Wesley did not ordain him one. 7. That Dr. Coke, by his applying to Bishop Seabury to ordain Asbury a *Bishop*, admits that his own ordination of Asbury to be a Bishop was a mock ordination—*without any real validity*. 8. That Dr. Coke, by his applying to Bishops White and Seabury to admit the Methodist preachers into the Protestant Episcopal Church (when the *condition* of their admission was, that they would be *re-ordained*) showed that he knew, that *his* ordination of them was invalid; 9. That Dr. Coke knew that Wesley had no *authority* to ordain him a *Bishop*, and that he did *not* ordain him one; otherwise he would not have applied to Bishop Seabury to ordain him a *Bishop*; 10. That, consequently, he *knew*, when Wesley “appointed” him a Superintendent of the Methodist Society, he did not ordain him a

Bishop of the Church of God. 11. That the Methodists do not believe Presbyters (or Elders) and Bishops to be the *same order*, because they have two distinct "forms" of ordination, one for Elders and another for Bishops ; and because they will not suffer those they call *Elders* to be called *Bishops* until they have been a *third* time ordained. I have thus, sir, examined most minutely every argument by which it is pretended to establish the validity of Wesley's ordination of Dr. Coke ; and I have shown, conclusively, not only that Wesley did not ordain him, but that Dr. Coke did not *believe* that he had ordained him—and that the whole transaction was destitute of even the *shadow* of validity. The validity of Dr. Coke's ordination, then, being completely destroyed, (and the validity of the present Methodist ministry depending upon that—so that they must stand, or fall, together,) it is plain, to a demonstration, that the Methodists have no *lawful* ministry whatever, and that those they call their Bishops, Elders, and Deacons, are only *laymen*.". . . . As to an "inward" call our author writes : "These highly favored servants (Samuel, the 12 Apostles, &c.) of the Most High were called to the sacred office, either by God's own mouth, or else by one of His *authorized* servants. When he condescended to call them by "word of mouth," God invariably gave them the power of working miracles, or of foretelling future events, so that mankind might certainly *know* that he had called them. The notion of an "inward call" is unknown to the Scriptures, and is the invention of those, who, not having been appointed to the sacred office by any *lawful* authority, have resorted to this expedient to claim to have one immediately from God Himself. We object (2.) to this doctrine as being *unscriptural*, because it is in opposition to the teaching of St. Paul. In the fifth chapter of the Hebrews, speaking of the ministerial office, he says : "*No man taketh this honor unto himself, but he that is called of God, as was Aaron.*" How was Aaron called ? By an "inward" call ? No. He was called by the mouth of Moses, an *authorized* minister of God; so that, to be called by an authorized minister is to be "called of God." To this, perhaps, some Methodist preacher might answer, that, when St. Paul says, "Aaron was called of God," he meant that Aaron had an "inward call." To this, I reply, (I.) That we have precisely the same record of Aaron's "call" before us, which St. Paul had before him, which record is as follows :

God said to Moses : "*And take thou unto thee Aaron thy brother, and his Sons with him, from among the children of Israel that he may minister unto me in the Priests' office.* (Exodus xxviii. 1.) God then commands Moses to make certain holy garments, and said, "*Thou shalt put them upon Aaron, thy brother, and his sons with him : and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the Priests' office* (Exodus xxviii. 41, xl. 13.) And in reference to this consecrating, &c., of Aaron, "*Thus did Moses : according to all that the Lord commanded him, so did he.* (Ex. xl. 16.) Thus was Aaron "called"—"anointed"—"consecrated"—"sanctified"—for the Priests' office by Moses. There is not a word mentioned about an "inward" call."

Apostolical succession : "That this chain has *not* been broken, because *it is impossible that it could be broken.* 1. Because if it have

been broken, then there is no Christian ministry on earth. The Christian ministry was established by Christ Himself, as I have fully shown; and no man has any authority to act as His minister, unless he be authorized so to do by Christ Himself (as were the Apostles and St. Paul)—or, unless he receive his authority from those, whom Christ authorized to give it to him (which was the case of those whom the *Apostles* ordained.) The Apostles, or St. Paul would have had no authority to act as ministers of Christ, unless Christ had given them authority so to do. On the supposition, that there has been a *regular succession* of Bishops from the Apostles, holding the Apostolic Commission of *ordaining* and *sending* others to act as ministers of the Gospel—it is plain, that the ministry of the Church, at the present day, are as much “Embassadors for Christ,” as were the Apostles themselves, or those whom the Apostles ordained. But, if this chain of the *Apostolic Succession* of Bishops have been broken, then (when-ever it happened) the ministry of the Church *ceased*—there was no power on earth clothed with authority to *ordain* others to act in Christ’s name, until he issued a *new* Commission to another set of Apostles to send out ministers to act in His name, and by His authority. But Christ never has issued any such *new* Commission, and, therefore, the first Commission, given to the Apostles, must still be in existence, and preserved in an unbroken chain to this day. 2. This Apostolic chain could not be broken; because, if it could be, Christ’s words would be *falsified*, which is impossible. Christ declared, that “the gates of Hell should never prevail against His Church”—that is, it *never should be destroyed*. Now, the Christian ministry is an essential part of the Church.”

A Fact: “Coke, when he returned to England, applied, in 1813, to Mr. Wilberforce to get him *ordained a Bishop* in the Church of England; thereby acknowledging that he was no Bishop in any sense of the word.”

Good Advice: “Many have said, ‘What care we for the Church, or its ministry, or sacraments? We have ‘got religion;’ our happy feelings tell us our sins are forgiven; we are perfectly satisfied.’ But, my friend, be not you like one of these! Remember our Lord’s awful words: ‘Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he CANNOT enter into the kingdom of God!’ ‘Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have NO LIFE in you!’ And when are we “born of water and of the Spirit” unless it be in the sacrament of Baptism? When do we, with the confession of the mouth, as well as in the belief of the heart, (see Rom. x. 10,) “eat His flesh and drink His blood,” unless in the sacrament of the Lord’s Supper? Now recollect, that Christ gave His sacraments to His Church; that *out* of His Church there are no sacraments! that *the Apostles alone* received the commission to baptize, and to break the bread and give the cup. Oh! that those, who talk about ‘their knowing that their sins are are forgiven, by their feelings,’ would remember their Saviour’s awful words which I have just quoted, and recollect that there is no *promise* of salvation made to any human being *out* of the Church of God; and that so long as they are without baptism by a lawful minister, they are

not members of that Church? However they may think they have ‘got religion,’ and *feel* satisfied with themselves, let them know, that so long as they are not members of the Church of God, they have no assurance that they are bought with the blood of Christ! for it was ‘the Church, which God bought with his own blood,’ (Acts xx. 28.) And who can hope to be *saved*, unless he is bought with the blood of Christ? Awful! awful! indeed is the situation of those who have forsaken the Church of their forefathers, to wander after teachers, who have no claim—no shadow of a claim—to call themselves ministers of the Church of God! I do not say, that no one out of the Church will be saved, for this I do not believe; but what I say is *this*—that God has no where *promised* to save us, unless we belong to that Church, which was bought with the blood of our Redeemer. Are you, my friend, a member of that Church? Calmly and seriously, and with earnest prayer to God for His guidance and direction, examine this question; and if you find you are not, then ask yourself upon what do your hopes of salvation rest?”

SELECTIONS.

A CHRISTIAN GENTLEMAN.

In days long gone by, we have, we think, read an article entitled “a Portrait of a Christian Gentleman” but we are sure it was not as well drawn as the following, and we add, who but a gentleman could have made so faithful a likeness?

Extracts from an Address by the Bishop of New-Jersey.

“When we have found a man, you have not far to go, to find a gentleman. You cannot make a gold ring, out of brass. You cannot change a Cairn-gorm, or a Cape May chrystral, to a diamond. You cannot make a gentleman, till you have first a man. To be a gentleman, it will not be sufficient to have had a grandfather.

“What can ennoble sots, or slaves, or cowards?

“Alas, not all the blood of all the Howards!”

To be a gentleman, does not depend upon the tailor, or the toilet. The proof of gentlemen is not to do no work. Blood will degenerate. Good clothes are not good habits. The Prince Lee Boo concluded that the hog, in Egland, was the only gentleman, as being the only thing that did not labour. A gentleman is just a *gentle*-man; no more, no less: a diamond polished, that was first a diamond in the rough. A gentleman is gentle. A gentleman is modest. A gentleman is courteous. A gentleman is generous. A gentleman is slow to take offence, as being one that never gives it. A gentleman is slow to surmise evil, as being one that never thinks it. A gentleman goes armed, only in consciousness of right. A gentleman subjects his appetites. A gentleman refines his tastes. A gentleman subdues his feelings. A gentleman controls his speech. A gentleman deems every other better than himself. Sir Philip Sidney was never so much a gentleman—mirror, though he was, of Eng-

land's knighthood—as when, upon the field of Zutphen, as he lay in his own blood, he waived the draft of cool spring water, that was brought to quench his mortal thirst, in favour of a dying soldier. St. Paul described a gentleman, when he exhorted the Philippian Christians, “Watsoever things are true, whatsoever things are honest, whatsoever things are jnst, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.” And Dr. Isaac Barrow, in his admirable Sermon, on the calling of a gentleman, pointedly says, “he should labour and study to be a leader unto virtue, and a notable promoter thereof; directing and exciting men thereto, by his exemplary conversation; encouraging them by his countenance and authority; rewarding the goodness of meaner people, by his bounty and favour: he should be such a gentleman as Noah, who preached righteousness, by his words and works, before a profane world.”

ON SINGING IN CHURCH.

[By a Correspondent of the Journal of Commerce.]

In my goings-up and down in New England, these last few months, I have been confounded with what I have seen in the churches of almost all denominations, in relation to the important part of the public worship of God, which consists in singing. Would you believe it, in scarcely one Church which I have been in during the last six months, have I heard any one sing, (save perhaps in the doxology, or in some extraordinary case) except the choir! This does amaze me. If there be any part of Divine worship in which all the people should take part, it is that of the praises of God. And of all the portions of the country where I expected to find the whole congregation take part in this delightful act of religious service, New England is the very first. But I found that even the *all souled* Methodists are sinking down into that most wretched of all practices—of allowing the choir, often consisting in part or whole of hired singers, to do all the singing, and the congregation sitting or standing in perfect silence. And this, too, emphatically in the land of singing schools! Shade of Ichabod Crane! How in the world has this come about? What! in a land where every body has gone to singing-school and learned more or less of the elements of vocal music, has it come to this, that it is impossible to train a congregation to sing 50 or 100 good tunes, in which all who can sing at all, may unite? What is the matter? Must the edification of the people, must the praise of God by the people—even by all the people, be sacrificed to exact harmony, to refined and elegant music, uttered indeed very often by a “thoughtless tongue.” For my part I am not astonished to find Religion in a very low state in the churches of New England, so long as a most important part of Divine worship—the most *popular*—is so conducted that the congregation has little more interest in it than in listening with feelings very similar to those of the spectators in a theatre. This is all wrong. I would rather, infinitely rather, have the

whole-hearted singing, even if not scientific and accurate, of a good congregation of blacks in the South, than this lifeless, soulless, god less manner of conducting this portion of Divine worship. The fact that it exists, is proof enough that there is but little spiritual life in the churches in these parts. I am no enemy to choirs, if they be of the right sort ; but I do protest with all my mind, against their monopolizing the singing of the House of God. And I protest, too, against the foolish practice of allowing choirs to be eternally introducing new tunes—on purpose to prevent the congregation, in consequence of not knowing them, from taking part in the music. Very few of the new tunes, now-a-days, can be compared with many of the old ones known to almost every body. I am inclined to think that David understood what was the Divine mind on this subject. And when he exclaims so often in the very Psalms which he composed for the public service of Jehovah, “ Let the people praise Thee, O, God, yea, let *all the choir* praise Thee.” No, no, he meant no such thing. Nor did the Divine Being intend that he should mean so.—*Calendar.*

DECISION RESPECTING THE LORD'S DAY.

[FROM THE CHARLESTON COURIER.]

The City Council of Charleston *vs.* S. A. Benjamin.—O'NEALL, Judge.

The Ordinance of the City Council, forbidding under a penalty the sale of goods, wares and merchandize, on the Lord's day, commonly called Sunday, is no violation of the 1st Sec. 8th Art. of our State Constitution, guaranteeing forever, within this State, “the free exercise and enjoyment of religious profession and worship, without discrimination or preference, to all mankind.” The decision of the Court was unanimous, and, while distinctly recognizing christianity as a part of the common law of the State, yet placed the defence of the Ordinance chiefly on the ground of municipal and police regulation, necessary to the observance of the general day of rest, recognized by our people and our laws—interfering with no one's conscience or religious worship, and involving no more unconstitutionality than would be involved in a similar enactment in relation to the 4th of July, or the 8th of January. Appeal sustained and Circuit decision reversed.

Mr. Petigru laid down three propositions, which he attempted to enforce in the course of his argument. They were, 1st. That christianity was a part of the common law, and that christianity had enjoined cessation from labor on the first day of the week. 2. That the Constitution of South-Carolina, of 1790, recognized christianity to be the law of the State, and only released citizens, not christian, from certain civil and religious disabilities. 3. That there were statutory provisions, which prohibited certain secular acts from being done on Sunday ; and, that the ordinance of the City Council of 1801, which was of a similar character, had been acquiesced in by the Jews, for near half a century, without objection on their part. In support of the opinion that christianity formed part and parcel of the common law, he quoted King *v.* Williams, 260, State Trials, and the views of Mr. Justice Bailey and Chancellor Kent on the same subject, and those of Chief Justice Marshall, 12th Wheaton, 344. By the Constitution

of South-Carolina of 1778, the Protestant religion, said Mr. Petigru, became the established religion of the State. The predominant religion, from the earliest times, had been Episcopacy, but the Protestant religion, here, as in England, embraced dissenters and all religious denominations, as well as Episcopalian. No civil disabilities attached to any Protestant christian, under the Constitution of 1778. To Jews and Roman Catholics civil disabilities did attach. Their rights of person and property were protected, but they were not eligible to certain high offices, and to a seat in the Legislature. Under the Constitution of 1790, these civil disabilities, on account of religion, were removed, but there was nothing to show, that, in consequence of this removal of civil disabilities, the Christian religion was repudiated. It was emphatically then, as it is now, the religion of the State, and, as such, Mr. Petigru said, it was recognized by that Constitution. He endeavored to establish this position by quoting and critically analyzing some of the provisions of the Constitution. He cited the 23d sec. of the first article, which runs in the following language: "And whereas, the ministers of the gospel are, by their profession, dedicated to the service of God, and the care of souls, and ought not to be diverted from the great duties of their functions: therefore, no minister of the gospel, or *public preacher*, of any religious persuasion, whilst he continues in the exercise of his *pastoral* functions, shall be eligible to the office of Governor, Lieutenant Governor or to a seat in the Senate or House of Representatives." Mr. Petigru maintained that, in this clause of the Constitution, christianity was distinctly recognized, the ministers of the gospel being specially mentioned, and directly excluded from holding certain political offices in the State government. He entered into a nice examination of the meaning of the word *persuasion*, employed in this connection. The inference, he said, might be drawn from reading the whole clause, that the words, "public preacher of any religious persuasion," might include the Jewish clergy. He wished to refute any such inference. The word *persuasion*, he said, was one peculiarly belonging the Christian vocabulary. We never spoke of the Jewish *persuasion*, but only of the Jewish *religion*. It was only where a diversity of opinions existed under a common religion, giving rise to different sects, that the use of the word *persuasion* was proper. Such a word was applicable to the views of different denominations of Christians, but it did not apply to the Jews, who had only one religion. He quoted, for authority, Johnson's Dictionary. The word *pastoral*, in the phrase "*pastoral functions*" came also under review. The word *pastoral*, too, he maintained was especially a christian epithet. Who, he asked, had ever heard of a Jewish *pastor*? We only now-a-days hear of Jewish *priests*.

Mr. Petigru referred to various laws, called *Sunday laws*, passed at different times by the Legislature—to Acts of 1712, 1740, 1807, 1812, the last of which exempts ministers of the gospel from paying toll at bridges and ferries. All these Acts were recognitions of the christian religion, as forming a portion of the State policy. That religion was the great fountain of *natural justice*, above all other religions, and, as such, the laws of the land, in the United States, and in all other christian countries, were founded upon it.

He said the common opinion of writers, who had discussed the theory of society and the foundation of political compacts, was, that men surrendered a portion of their natural rights in order to secure social protection. He read some authorities to show that this was an erroneous notion. Men did not surrender any portion of their natural rights to government. Government simply recognized those rights, and protected them from aggression. There was no such thing as a *State of Nature*, about which political writers had speculated so much. It was a fiction. The moment men came together, they formed themselves into communities, and were governed by laws, either written or traditionary. And, what constituted the great and fundamental principles of their union? They were the principles, he said, of natural justice—those principles which were announced to the world by Jesus Christ and were contained in the New Testament. All civil governments now-a-days recognized these principles, as well as the source from which they originated. And, it was in this point of view, that Christianity became part and parcel of the law of the land—Christianity was the very atmosphere in which we breathed. Its power was every where felt. It was an universal light—a general solace. The Constitution did not ordain and establish Christianity, but it rested, as all just constitutions of government must rest, on Christianity, as a basis. The Constitution did not ordain that men were to see the light, or breathe the air of heaven. Were they not, therefore, to see the light and breathe the air? Some things must be taken for granted. The Constitution of the Union—the Constitution of South-Carolina took Christianity for granted, and only alluded to it incidentally. They did not prescribe tests,—they did not found a religious establishment, but they recognized religion, and those great and cardinal elements of natural right and justice, which constituted the Christian religion.

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Correction.—“Mr. Petigru begs permission to correct an error into which the ready and intelligent reporter of the case of The City vs. Benjamin, in this morning’s Courier, has no doubt inadvertently fallen. He is represented as expressing his regret that the question had been made, and his opinion that it would have been more becoming in the Jews, as good citizens, &c., to acquiesce in the ordinance without murmuring. But, in fact, he said that he had no reason, from his knowledge, to suppose that the opposition to the ordinance was favored by the Jews generally. That he thought they would be found to be averse to any distinction being drawn between them and the rest of the community in respect to the regulations for the observance of Sunday: inasmuch as such a distinction would be invidious, and calculated to expose them to obloquy; which their general good conduct and ready acquiescence in the laws by no means deserved.”—*Courier.*

POETRY.**TRUST.**

"My times are in thy hand"

Yet will I trust! in all my fears,
 Thy mercy, gracious Lord, appears,
 To guide me through this vale of tears,
 And be my strength;
 Thy mercy guides the ebb and flow
 Of health and joy, or pain and woe,
 To wean my heart from all below
 To Thee at length.

Yes,—welcome pain,—which Thou has sent,—
 Yes,—farewell blessings,—Thou has lent,
 With Thee alone I rest content,
 For Thou art Heav'n,—
 My trust reposes, safe and still,
 On the wise goodness of Thy will,
 Grateful for earthly good—or ill,
 Which Thou hast giv'n.

O blessed friend! O blissful thought!
 With happiest consolation fraught,—
 Trust Thee I may, I will, I ought,—
 To doubt were sin;
 Then let whatever storms arise,
 Their Ruler sits above the skies,
 And lifting unto Him mine eyes,
 'Tis calm within.

Danger may threaten, foes molest,
 Poverty brood, disease infest,
 Yea, torn affections wound the breast
 For one sad hour.
 But Faith looks to her home on high,
 Hope casts around a cheerful eye,
 And love puts all the terrors by
 With gladdening power.

FROM TUPPER'S POEMS.

RELIGIOUS INTELLIGENCE.

Society for the Advancement of Christianity in South-Carolina.—The 38th Anniversary—the day before the meeting of the Annual Convention was commemorated as usual. After “Morning prayer” at St. Michael’s Church, the Rev. W. Dehon, Rector of St. Stephen’s Parish, and the Church of the Epiphany, and Trinity Church in St. John’s Parish, preached the Sermon (which we expect to publish) from the text “Thy kingdom come.” The obligation of the Missionary work—the extent of it in South-Carolina, and the peculiar, though not exclusive claims of this branch of Missions, were judiciously and earnestly enforced. The members convened at the Library room, heard the report of the Board of Trustees; appointed a Committee to report amendments to the Constitution; and elected their officers. Several gentlemen became members of this valuable Society on that occasion.

Convention of the Diocese.—The 59th Annual Meeting was held Feb. 9th—11th. “Morning prayer” was read by the Reverend Rector of Trinity Church, Edgefield—the holy Communion was administered by the Bishop, assisted by the Rector of St. Helena’s Beaufort, and the two senior Deacons—the alms were collected by the Rector, and Assistant Minister of St. Michael’s, and by a Deacon. The Sermon was by the Rector of St. Paul’s (Radcliffeboro’) his text was from ix Mark, 50th v.—“Have salt in yourselves, and have peace one with another,” and his topics, the fault of Diotrophes, who loved the pre-eminence—and the true nature of intolerance. Our readers we trust, will be gratified by the perusal of it in our next number.

A resolution was passed, recommending “the School of the Diocese” to the patronage of the Church, that it may be enabled to educate the destitute gratuitously, and all others at reduced prices, and that a Sermon and collection be had in behalf of these good objects.

Another resolution was passed, recommending “Calvary Church” intended for the better, but not exclusive accommodation of the colored people, that largest class of our poor. When the Journal is printed, we may give an abridged account of it.

Missions of the Church.—As to the Missions in South-Carolina, there are 17 Missionaries, 13 of them sustained in part, by their Congregations, and in part by our “Advancement Society,” two in part by keeping School, and in part by the amount placed in the hands of the Bishop by several Parishes, one is supported by the Ladies Missionary Society in part, and in part by his own Congregation, and the remaining two, support themselves at present. As to the Missions, domestic, that is within the United States, the most interesting particulars are as follows:

Maine—Bangor.—“This Parish has at length reached a stable prosperity, and now stands forth established and in good condition, as the reward of past labors and outlays. The Church may be considered as having passed the perils of youth in Bangor; and an increasingly vigorous maturity, it is hoped, will hereafter mark its progress. The missionary money expended here has not been lost. One of the most important posts in the country is occupied, we trust, for all coming generations, by the Church of our love and hope.”

Brunswick.—This place is the seat of the chief College in this State. “Twenty-three have been added to our little band of Communicants. A number of young men have been led to consecrate themselves to the service of Christ, who were students in college, and have since gone forth to use, we trust, the increased influence which their education must give them, to the glory of their Master. Two have already decided to enter our ministry, and many others, coming from parts of the State where our Church is little known, have attended with interest upon our services.”

Milford.—The itinerant writes: “There are many circumstances connected with this Mission, which make its success highly important. 1. The very low state into which pure religion has lapsed in the whole region. 2. The neglect and even contempt of the sacraments, which the Church alone can restore to their primitive and rightful importance.

3. The distracted state of religious feeling calls for the Church to draw together, in the ‘unity of the Spirit and in the bond of peace,’ all who love the Lord Jesus Christ in sincerity. 4. The prevailing influence of heresy and infidelity demands the presence of the Church built upon the foundation of the Apostles and Prophets, of whom Jesus Christ is the chief corner stone, so that error may safely be attacked and successfully driven from its usurped throne.”

New Hampshire—Manchester.—“We can hardly expect to excite an intelligent and effectual interest in the Missions of the Church, unless we keep our people well informed concerning them. The best way to persuade them to aid in supplying our ‘present need,’ is to show them, what, and where, and how great that need is. Much of the zeal of the denominations around us comes from the fact that, at least once a month, they hold a meeting for the purpose of conveying missionary intelligence and awakening an interest in this truly Christian work. If they have not this meeting, they stately and frequently preach on the subject, or their agents keep the matter fresh in the minds of their congregation. From this it results that, in the case of three of the four principal denominations in our country, more than five-sevenths of all their congregations make contributions to the cause of Missions. Can it be from the absence of such customs with us, that not 500 out of more than 1,300 of our Parishes have contributed *anything* during the past year to the General Missionary Society of the Church? Can it be owing to this, that, while we raise with great difficulty the sum of about \$50,000 for our Foreign and Domestic Missions, one of their congregations raised, during the past year, the *half* of that amount? If information is all that is lacked, who of us having spiritual charge, will longer fail of supplying it?”..... It was considerations like these which led to the preparing a statement respecting the Missions in general for the occasion of the Monthly Missionary Lecture at St. Stephen’s Chapel, Charleston.

As to the Missions in *Foreign* parts, we are informed, respecting Bishop Southgate’s Charge, “Here things go on as usual, with a regular but decided progress. The Prayer Book is not yet abroad, but I hope will be so within a few days. I have heard but one opinion about it since I last wrote you, which is contained in a note from a faithful Armenian brother, who writes that his wife, to whom he had given a copy, was exceedingly delighted with it, and that it is hardly out of her hands by day or night; and, he adds, ‘she prays for you as being the cause of such a book being put forth.’.... “The Treatise on the Church is nearly through the press, and I shall follow it, God willing, with another book hardly less important. Since my last, a number of copies of the Prayer Book and Scriptures in different languages, chiefly the former, have gone into the interior, all of them, with one exception, to clergymen of my acquaintance, and the Prayer Books especially accompanied with letters, they being of the new Armenian edition. I have also undertaken the publication of a treatise against Popery, provided upon examination it proves suitable for the purpose. It is the work of a much esteemed native clergyman, who has prepared it from a larger MS. never published, the work of an old Bishop of the Eastern Church.”

As to the *China Mission*, "The Bishop I think is improving. All the other members of the Mission are well. I am hard at work in this language; contented and happy in the prospect before me. I have rooms in the same house with Mr. Syle. All is doing well. The school is prosperous, but it is a great pity that the usefulness of those now here should be restricted for the want of proper buildings. I hope your letter, expected hourly, will contain something definite about the Church and school-houses. These are both absolutely needed. I wish the Committee could be here one hour, and I am sure they would not hesitate to give what has been asked by the Bishop. Send a good layman as soon as you can, and also a physician." "Trinity Church is a building now in progress from grants of members of the Church of England, and intended for British residents, the services of which are to be conducted in the English language, and of which an English Chaplain is to have the charge. The Mission Chapel is for services to the natives in the Chinese language, and to be under the exclusive care of Bishop Boone."

Africa.—The missionaries remaining in Africa were all in tolerably good health, in no wise disheartened, and vigorously engaged in their work. Their efforts are now concentrated upon the most important points, and their exertions specially directed to the preparation of the most promising pupils to act hereafter as Missionaries and Teachers."

As to the Church of England Missions, "She is becoming more than ever awake to the duty of strengthening the hands of its missionary Bishops, and of caring for its distant members. The sum of £15,000 in donations, and of £1,000 in annual subscriptions for five years, has been already contributed; and there are few towns of any importance in England in which a hearty response has not been given to the appeals and representations of the new Bishops. Not a few Clergy, and many Candidates for Holy Orders, have also been found to offer themselves for the work of the ministry in Australia and Southern Africa.

The amount reported for Domestic Missions \$4,903; from South-Carolina, \$354; for Foreign Missions, \$354; from South-Carolina, \$290.

Florida.—The 10th Annual Convention was held Dec. 18th; present, 3 of the Clergy, and 8 Delegates, representing 3 Congregations. There are 6 Clergymen. "*It was resolved unanimously*, That on and after the first day of January next, the Rt. Rev. Stephen Elliott, D. D., be exonerated of the obligation assumed by him at the solicitation of the Convention, to take under his charge the Diocese of Florida as its Provisional Bishop. *Resolved unanimously*, That the thanks of this Convention are due, and are hereby tendered to the Rt. Rev. Stephen Elliott, D. D., of the Diocese of Georgia, for the services that he has rendered to the Diocese of Florida, as its Provisional Bishop. *Resolved, unanimously*, That the Standing Committee be, and they are hereby authorized, to invite the services of the Bishops of the Dioceses contiguous to this State, as often as, and at such times and places as the said Committee may deem expedient and as the said Bishops may find it convenient to attend; and that the said Committee

be likewise authorized, to avail this Diocese and the respective Parishes belonging to it, of any occasional opportunities that may occur, to secure the Episcopal services of any Bishop who may visit the Diocese.".....In his report "the General Missionary" states, "I have visited one plantation in Leon county on several occasions, at which I said prayers and preached 15 times, and baptized 20 colored children. I have visited Newport, a town on the St. Mark's river, twice—where I said prayers, and preached once. This is a flourishing village. It is a resort for health, on account of its sulphur spring. It is only five miles from St. Marks. If occasional services could be held at Newport, the people at St. Marks might make it convenient to attend. I am assured that such services would be highly acceptable, and, we may not doubt, would be profitable. I next visited Marion Cross Roads, where I found several families attached to the Church. I have said prayers and preached at this point, and Mr. Gadsden's chapel, ten times, and administered the Lord's Supper once. The attendance has been good at both places. At the chapel, the congregation is mostly made up of servants. To the praise of their owners, I may state that they have not only set apart this building for religious purposes, but that on each Lord's day the servants are assembled and carefully instructed. I found them familiar with the services of the Church, and capable of singing and chaunting as well as most of our country congregations. I have officiated for them generally at candle light, when they appeared serious and attentive. I have visited Monticello twice, and on each occasion I said prayers and preached.".... "I have visited Marianna 5 times, and said prayers and preached on 9 occasions. I regard this as an interesting and encouraging field of labor. I think I found 9 or 10 families in this place and vicinity attached to the Church. They have manifested an earnest desire to obtain a Clergyman." This place and Congregation would contribute \$500 towards the support of a Missionary.

At a Meeting of the Standing Committee of the Diocese of Florida, Dec. 20th, 1847. "*It was resolved unanimously,* That by virtue of the authority vested in the Standing Committee, they invite the Rt. Rev. CHRISTOPHER E. GADSDEN, *Bishop of the Diocese of South-Carolina*, to extend the benefits of his Episcopal visitations, to such parts of Florida, and at such times as may be convenient and agreeable to him."

Resolved, That a copy of the foregoing be transmitted to Bishop GADSDEN, signed by the President, and countersigned by the Secretary of this Committee.

A true copy from the minutes.

FRANCIS H. RUTLEDGE,
President Standing Committee.

F. Epgers, *Secretary.*

Extract of a Letter from Rev. Dr. Rutledge.—I take pleasure therefore, in forwarding (as above,) a formal invitation to you, to visit such places in Florida, and at such times, as may be convenient and agreeable to yourself, and to render such services as a Bishop only can perform. We are greatly in need of Clergymen and Missionaries; can you help us in obtaining 3 or more—for whom ample provision can

be made. The Churches at Apalachicola and Jacksonville are without Ministers.

For Monticello and neighborhood, (*to operate between the two*), the services of an unmarried man, might be very useful, and a salary I think of \$500 secured to him. The people of Marianna also, have raised by subscription \$500, and desire that a young Clergyman might be sent them. Pray do for us what you can in this way. If the now vacant Parishes, are not soon supplied, we have much reason to fear that our people will join the sects, who are more numerous, enterprising and persevering than ourselves.

General Protestant Episcopal Sunday School Union.—From the 9th Triennial report, (October 1847) we extract: “The Board feel fully justified in expressing the conviction, that considering the peculiar jealousy and sensitiveness of the times in regard to religious teaching, and the causes of it, the immediate conductors of its affairs have discharged their trust with great wisdom and discretion; and with a degree of success and general approbation beyond what could reasonably have been hoped for; and they look to the rules adopted by them, and published in their Annual Reports, and the proofs of prudence already afforded in the manner in which they have been followed, as furnishing the strongest grounds of confidence as to the conformity of their publications with the authorized standards of the Church.”.....“The Board desire to point particular attention to the most important measure of the Committee the last year, which has ‘been the publication of a cheap library of one hundred volumes, neatly bound in uniform, put up in cases, and sold at the low price of \$10.’ This library is obtaining a wide circulation—fitted, as it is, not only for the Sunday School, but also for day schools and families. At the same time with this, new editions of our books of instruction have been issued, and sold at greatly reduced prices. Thus, during the past year, the entire apparatus of religious instruction, which the Society has prepared for the young, is put within the reach of parishes, schools and families of the most limited means; and gives to the charities of those more blessed, a wider diffusion and larger results.” The expenditures during the three years, amounted to \$36,115.

Convention to abolish the Sabbath.—It is to be held at Boston, on the 23d and 24th of March. “The Liberator,” of the 21st January, contains a document, signed by W. L. Garrison, (the anti-Slavery Agitator) and 23 others, of whom, 14 are of Massachusetts, 1 of New Hampshire, 6 of Pennsylvania, and 2 of New York, in which they remark, “We are aware that we shall inevitably be accused, by the chief priests, scribes and pharisees of the present time, as was Jesus by the same class in his age, as “not of God,” because we “do not keep the Sabbath day;” but we are persuaded, that to expose the popular delusion which prevails on this subject, is to advance the cause of a pure Christianity, to promote true and acceptable worship, and to inculcate strict moral and religious accountability, in all the concerns of life, on all days of the week alike.”

The Christian Inquirer, (Unitarian) copies a considerable portion of the Rev. Mr. Breck's letter from our columns, and remarks that the "Missionaries at Nashotah have discovered the true and only way of spreading any faith speedily in the rough, downright West."—*P. Ch.*

Marriage.

On Thursday, February 3d, in St. Helena's Church, Beaufort, were united in the holy state of matrimony, by the Rev. C. E. Leverett, Rector of Prince Williams' Parish, WILLIAM HENRY TRECOTT, Esq., of Charleston, to Miss ELIZABETH CUTHBERT, of the Parish above named.

ACKNOWLEDGMENTS.

The following amounts have been received for Domestic Missions, during the month of February:

From Advent collection at Sheldon Church, for mission in Diocese, Bishop of Ohio,	\$ 70 00
" Prince Fredericks Parish, Hon. R. F. W. Allston, for Domestic Missions general,	50 00
" All Saints Parish, Waccamaw, Missions in West,	27 00
" a gentleman of Sumter District,	10 00
" Prince George Winyaw, for Domestic general,	5 00
" St. Paul's, Charleston, for Missions in South-West,	69 87
" Do. Do. for Indians,	2 75
" Member of St. Philip's,	25 00
" two Ladies, do.	5 00
" a friend, in note to the Society,	5 00
	<hr/>
	\$269 62

J. K. SASS,
Receiving Agent, Diocese of S. C.

CHURCH ORPHAN HOME.

The undersigned acknowledges the additional receipt for the above object, of the following sums: viz:—From C. O. H. Society, \$25; Mrs. G. W. \$2; Mrs. A. J. H. \$5; Dividends on Stock, \$4,50 cts.; Rev. A. W. \$10; and Rev. T. C. D. \$1.

"The God of Heaven, He will prosper us."

THOMAS C. DUPONT, *Missionary.*

NOTICE.

The Monthly Missionary Lecture, commenced by our late Bishop, (who also provided the prayer for Missions) in February, 1834, at St. Stephen's Chapel, and continued there to this date, April, 1848, will, in future, be at St. Philip's Church, on the first Thursday in each month. The Clergy and Laity generally, are invited to attend.

CALENDAR FOR MARCH, 1848.

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|---------------------------------|--|
| 5. <i>Quinquagesima Sunday.</i> | 17 Ember Day. |
| 8. Ash Wednesday. | 19 <i>2nd Sunday in Lent.</i> |
| 12. <i>1st Sunday in Lent.</i> | 25 Annunciation of the Blessed Virgin. |
| 15. Ember Day. | 26 <i>3d Sunday in Lent.</i> |

MILLER'S ALMANAC FOR 1848,

Bound and interleaved—3d Edition.

—ALSO:

SWORD'S POCKET ALMANAC, with the Constitution and Canons
of the Church.

And the New-York Church Almanac for 1848.

JUST RECEIVED FROM STANFORD & SWORDS.

Happiness of the Blessed, considered as to the particulars of their state, &c., by Richard Mant, D. D., Lord Bishop of Down and Connor.

Mercy to Babes, a Plea for the Christian Baptism of Infants, &c., by Wm. Adams, S. T. P. Presbyter of the P. E. Church in the Diocese of Wisconsin.

The Vast Army, an Allegory, by Rev. Edward Monro, Protestant Curate of Harrow-weald, England.

The Churchman's Reasons for his Faith and Practice, with an Appendix on the Doctrine of Development, by Rev. N. S. Richardson, A.M.

The History of the Church of England to the Revolution in 1688, by Thomas Vowler Short, D. D., Bishop of Sodor and Man.

Berrian on the Communion.

New Edition of the Clergyman's Companion.

—ALSO:

An Assortment of Prayer-Books, from the largest to the smallest sizes; Cheap Bibles and Testaments.

And an assortment of Tracts, in parcels suitable for distribution.

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Church Societies in South-Carolina.

1. Protestant Episcopal Society for the Advancement of Christianity in S. Carolina. Thos. G. Simons, jr, Treasurer, office No. 1, Commercial wharf, will attend at the Library Chalmers'-street, on the 1st Friday after the 1st Monday in every month, from 12 to 2 o'clock. The Library is open every Monday, Wednesday and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.

2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Jas. R. Pringle, Esq. office at J. Adger's, Hamilton's wharf. Annual subscription \$10: subscription to the fund for the support of decayed Clergymen \$5.

3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Jane M. Thomas, Boundary street, north side; Librarian, Miss Jane M. Pinckney, 28 King street, near Whim's Court, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription \$1; Life do. \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.

4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon. Annual contribution \$5; Life subscription \$20.

Receiving Agents for this Diocese.

THE BISHOP OF THE DIOCESE for Missions, within the State, commonly called *Dioce-
san Missions*.

JACOB K. SASS, Teller of the Bank of Charleston for Missions within the United States, under the direction of the "Domestic and Foreign Missionary Society of the Pro. Episcopal Church," commonly called Domestic Missions. All monies sent by mail must be directed to him at the Bank of Charleston, where he is always to be found during business hours.

HENRY TRESCOT, Esq.. Cashier of the State Bank, for Missions without the United States, under the direction of the Society above named, commonly called *Fo-
reign Missions*.

EDWARD BLAKE, Esq. Teller of the Bank of South-Carolina, is Agent for re-
ceiving any contributions to Bishop Chase's Institution, *Jubilee College*.

Dr. I. M. CAMPBELL, is Treasurer of the Fund for establishing and endowing one or more Episcopal Schools, in the Diocese of South-Carolina, and will receive such sums as may be offered for that purpose.

Receipts for the Gospel Messenger for the following years:

1847.

Amount brought forward for Vol. XXIV.	\$313 00
Mr. J. R. Pringle,	3 00
Rev. J. Obear, Winnsbor'o,	2 50
Rev. R. S. Seely, Chester,	3 00
Rev. C. Wallace, St. John's,	3 00
Mr. James Marsh,	3 00
Miss E. F. Pringle,	3 00
Miss M. A. Miller,	6 00
Anonymous,	3 00
Mrs. R. F. W. Allston, Georgetown,	3 00
Dr. L. P. Green,	3 00
Mrs. Mary Hampton, Columbia,	3 00
Patrons,	0 00
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	\$348 50

1848.

Amount brought forward for Vol. XXV.	\$6 00
Judge Evans, Society Hill,	3 00
Rev. A. L. Converse, Stateburg,	3 00
Miss Mary Waties, do.	3 00
Col. J. J. Moore, do.	3 00
Rev. Isaac Swart, Darlington,	3 00
Rev. C. Wallace, St. John's,	3 00
Rev. C. P. Gadsden,	3 00
Rev. P. J. Shand, Columbia,	3 00
Mrs. Dr. Fisher, Sen. do.	3 00
Dr. Edward Sill, do.	3 00
Miss. L. Greaser, do.	3 00
Mrs. Mary Hampton, do.	3 00
Miss. E. Timmons. Aiken,	3 00
Mr. B. F. Scott,	3 00
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	\$48 00

Daily Service is held

In St. Philip's Church on Monday, at.....	XI o'clock.
" St. Peter's " Tuesday,.....	" "
" St. Michael's and St. Paul's on Wednesday,	" "
" St. Stephen's Chapel on Thursday, at	XII "
" St. Philip's on Friday, at	XI "
" St. John's Chapel, Hampstead, on Saturday,.....	" "
" The Chapel of "the School of the Diocese," on Sundays, Wednesdays, and Fridays, there is "Evening prayer" beginning at 7, P. M.	

The Spirit of Missions.

Is published on the 1st of each month, at \$1 per annum, payable in advance. Any person, becoming responsible for 20 or more copies will be allowed 20 per cent. for 50 copies 25 per cent. for 100 or more 30 per cent.

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Family School.

The Rev. P. Gadsden will attend to the education of 10 Boys. For terms and other particulars, apply to the Bishop in Charleston.

SCHOOL FOR THE DIOCESE OF SOUTH-CAROLINA.

This School is under the charge of the Rev. P. TELLER BABBIT, at that very eligible and healthy situation, known as the Parsonage of St. Philip's, Wentworth, corner of Glebe street. A large front yard is attached to the building, and used as a play ground.

This School combines with the opportunities of acquiring a thorough English and Classical Education, the advantages of a full course of religious instruction; and a kind and paternal though firm discipline.

It has now been nearly two years under the present Principal (who is aided by two assistants) and the Committee think it can be confidently recommended to the continued patronage of the public, as preparing pupils thoroughly for entering College, or for mercantile business.

The Principal is also prepared to receive a few additional boarders into his family.

Committee.

RT. REV BISHOP GADSDEN,	REV. C. WALLACE,	E. R. LAURENS,
REV. PAUL T. GERVAIS,	REV. P. T. KEITH,	W. C. COURTNEY,
REV. C. HANCKEL, D. D.	DR. I. M. CAMPBELL,	EDWARD LOWNDES, Esqs.

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Vol. XXV.]

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